

The Impact of Recitation and Zikr Tastafi on Religious Social Life; Studies in the City Areas of Banda Aceh, Pidie, and North Aceh

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Abstract

As a religious nation, Indonesia places religion as the basis for moral, spiritual, and ethical development. *Majelis ta'lim* is an Islamic non-formal educational institution that has its position in society because the *ta'lim* assembly is a forum for fostering and developing religious life to form a pious community to Allah SWT. In Aceh, one of the *ta'lim* assemblies that have an important role in people's lives is the Majlis Zikir Tastafi (Sufism, Tawhid, and Fiqh). Majlis Tastafi is unique compared to others, with a busy congregation spread throughout Aceh with a good network and organizational structure. This study aims to examine the impact of Tastafi's recitation and remembrance on the socio-religious life of the community and to see the community's interest in attending the recitation. This study uses qualitative methods with an in-depth interview and meticulous observation techniques. The results showed that Tastafi's recitation and remembrance had a good impact on the socio-religious life of the community. In addition, the community's interest in participating in Tastafi's recitation and remembrance was very high because it is driven by the desire to gain religious knowledge and inner strength through *zikr*.

Keywords: Recitation, Religious Social Life, Zikr Tastafi,

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Introduction

Humans always have the instinct and desire to live together in a group with a specific identity in common; therefore, it is inevitable that humans will not be able to live without socializing with others. Humans who do not have access to other humans will experience acute psychological disorders (psychopaths).¹ As a religious nation, Indonesia places religion as a moral, spiritual and ethical foundation in development. Therefore, religious people or worshipers at any level are expected to continually strive so that religious values and spirits can act as motivators and dynamizes development.² The ta'lim assembly has its position in the community. It is because it is a place to foster and develop religious life. In addition, the ta'lim assembly is also a spiritual recreation park because the organization is carried out casually and not bound. In addition, it is a forum for friendship that encourages the spread of Islam. One of the non-formal forms of education that still exists today is majlis ta'lim. The ta'lim assembly is intended for parents and is open to the public, including young people who want to gain knowledge through this non-formal education channel.³

In this regard, the Tastafi recitation and dhikr assembly is a communication forum for dayah alumni who can share stories while building friendships among alumni. It can happen in all social and religious groups. In Aceh, the recitation and dhikr of Tasawwuf Tauhid and Fikih (from now on abbreviated as Tastafi) is one form of expression of the community's need to equalize its mission and maintain its identity in showing itself as an influential group in society. Jama'ah recitation and dhikr Tastafi consists of dayah alumni, and the community can establish communication. This dhikr assembly was founded by Tgk Hasanol Basri, known as Abu Mudi, the leader of Mudi Mesjid Raya dayah, in 2012.⁴ In Banda Aceh at first, this recitation was held in Meunasah Gampong Baro Banda Aceh. After seeing the increasing number of worshipers, the recitation was finally held at the Baiturrahman Grand Mosque in Banda Aceh.⁵ Subsequently, Tastafi's recitation and dhikr grew in all districts in Aceh.

By nature, humans have a motive to live in groups because, in groups, they have goals and rules that are made by themselves and contribute to the flow of information between them to create group attributes as a form of characteristics that are distinctive and inherent in the group. A group will last long if it can provide certainty that individual goals are achieved through the group. Otherwise, individuals can leave the group at any time if they consider the group does not contribute to their personal goals.⁶ This nature needs to be developed to foster programs that support the national development of the Indonesian nation.

Tastafi recitation and dhikr is one of the Islamic organizations engaged in recitation that has attracted the attention of the people of Aceh. Tastafi recitation has its uniqueness

¹ Ali Anwar Yusuf dan S. Artayasa, *Implementasi Kesalehan sosial dalam Perspektif Sosiologi dan Al-Qur'an*, (Bandung: Humaniora Utama Press, 2007): 72.

² Asnafiyah, "Kelompok Keagamaan dan Perubahan Sosial (Studi Kasus Pengajian Ibu-Ibu Perumahan Purwomartani)" dalam *Jurnal Aplikasi Ilmu-Ilmu Agama*. No. 1, (2008): 1.

³ Munawaroh, "Peran Majelis Taklim dalam Meningkatkan Pemahaman Kegamaan Masyarakat" dalam *Jurnal Penelitian*, 14, no 2. (2020), 371.

⁴ Dayah Mudi is the largest dayah in Aceh, giving birth to many students. This dayah was founded in 1927 and had 1,500 students. Dayah Mudi is led by Abu Hasanol Basri, the originator and founder of Tastafi recitation.

⁵ Interviews, Tgk. Aminullah, Board of Recitation and Zikir Tastafi of Banda Aceh City, 23 July 2019.

⁶ Burhan Bungin, *Sosiologi Komunikasi*, (Jakarta: Prenada Media Group, 2006): 266.

compared to others. Its recitation is conducted with the primary purpose of fortifying the community from the influence of cults proliferating in Aceh.⁷ This recitation is increasing, including in Banda Aceh City, Pidie District and North Aceh District. From the observations of researchers, in the city of Banda Aceh, the recitation is increasing because every beginning of the month is filled by Aceh's charismatic ulama Tgk. H. Hasanoel Bashri at the Baiturrahman Grand Mosque. As for Pidie District, there are many alumni of Mudi Mesra Samalanga dayah, so the recitation is proliferating.⁸ Meanwhile, in North Aceh District, according to the researcher's observation, there are many dayahs, and it is the birthplace of the founder of Tastafi recitation, more or less it influences the development of Tastafi in North Aceh District. Tastafi recitation and dhikr are also found outside Aceh, such as in Medan, North Sumatra.⁹ There is also a Tastafi board that conducts regular recitations.

In the researcher's observation, directly or indirectly, this recitation has a significant impact on the social life of the Acehnese people. It is seen from the enthusiasm of the people following this recitation throughout Aceh. In addition, this recitation also plays a role in fortifying and stemming cults that develop in Aceh. For this reason, it is necessary to investigate further the socio-religious impacts and community responses to the recitation and dhikr of Tastafi. Researchers focused this research on three districts/cities: Banda Aceh City, Pidie Regency and North Aceh Regency.¹⁰ Regarding the discourse on the role of recitation in people's lives, many studies have been conducted from various perspectives by local (Nusantara) and foreign scholars. Several researchers, including those in Aceh, have studied the study of the influence of recitation.

Melisa Satriani wrote about the influence of the study of Tauhid Tasawuf on the Social and Religious Life of the people of South Aceh. This recitation has had a good impact on social and religious Life. The community also gets adequate knowledge from the recitation activities that are followed.¹¹ Yeti Nurhayati examined the influence of recitation on the religious attitude of the Muslim Punk Community in Pulo Gadung Terminal Jakarta. This research results in that the recitation significantly impacts the pilgrim. The punk community has changed from being familiar with the life of free sex and drugs, has lived usually like other humans and as servants of Allah.¹² Selanjutnya, Ade Irmalia Waulath melakukan penelitian tentang Dampak Pengajian Keagamaan dalam Membina Akhlak Pemuda di Negeri Morella Maluku Tengah. This study found that recitation has had an impact on their lives. It is the spiritual field, in the form of awareness in carrying out the teachings of their religion and the social field, in the form of good relations with the community and the psychological

⁷ Abu Mudi Lantik Pengurus Tastafi di Masjid Raya Baiturrahman Banda Aceh, *Serambi Indonesia*, <https://aceh.tribunnews.com/2018/04/18/abu-mudi-lantik-pengurus-pusat-tastafi-aceh>, diakses pada 23 Februari 2020.

⁸ Interviews, Tgk Islmi, Ketua MPU Kabupaten Pidie, Sigli 14 Februari 2020.

⁹ <https://www.mudimesra.com/2017/07/pengurus-tastafi-medan-dilantik.html> diakses pada 15 februari 2020.

¹⁰ Wilayah ini merupakan wilayah yang mendapat respon cukup bagus dan antusiasme masyarakat dalam pengajian, Interviews, Dr. Tgk Aminullah, pengurus Tastafi.

¹¹ Melisa Satriani. "Pengaruh Pengajian Tauhid Tasawuf Terhadap Kehidupan Sosial Keagamaan Masyarakat." Skripsi diterbitkan. Banda Aceh: Program Sarjana UIN Ar-Raniry, 2017.

¹² Yeti Nurhayati. *Pengaruh Pengajian Terhadap Sikap keberagamaan Komunitas Punk Muslim di Terminal Pulo Gadung Jakarta* (Jakarta: UIN Syarif Hidayatullah, 2011).

influence, in the form of improving character.¹³ Saiful Lukman studied the role of the Ta'lim Assembly in improving the religious understanding of the Kebonjati village community. The results of research conducted on the At-Taubah Ta'lim Assembly show that the recitation has played a role as a non-formal institution in the community in making a significant contribution to the spiritual development of the Kebonjati village community.¹⁴

Arif Zamhari examines the role of the Hadrami Ta'lim Assembly in maintaining and transmitting Islamic traditions to the Muslim community in providing a theological response to the Salafi group's attacks on their practices. The efforts of these ta'lim assemblies have contributed to maintaining religious tolerance in Indonesia today.¹⁵ Benny Baskara studied the influence of the Tabligh pilgrim's movement on the religious beliefs of the Bajo community in Southeast Sulawesi. This research found that the community can accept Jamaah Tabligh for strange reasons. The group is considered effective and persuasive in proselytizing. In addition, Jama'ah Tabligh is the only assembly that operates at the grassroots level and facilitates local people's curiosity to know more and eventually join the movement.¹⁶

Methods

This research uses a qualitative method (qualitative research) which is intended to describe and understand the impact and motivation of Tastafi recitation and dhikr in the people of Aceh. This research is an in-depth study to obtain complete and detailed information to get an in-depth picture of the impact and motivation of Tastafi recitation and dhikr on the socio-religious life of the people of Aceh. The approach used is a descriptive analysis by describing the data obtained through rigorous analysis using the theoretical framework presented in the form of descriptions.¹⁷

This research occurred in Banda Aceh city, Pidie district and North Aceh district. It was chosen because they are the base areas for implementing Tastafi recitation. The people in these three regions are enthusiastic about regularly attending every Tastafi recitation and dhikr event. Data sources in this research will be selected by purposive sampling, which is carefully selected with specific characteristics and certain characteristics so that it is relevant to the research structure.¹⁸ This research conducted interviews with the administrators and jama'ah of Tastafi's recitation and dhikr. In addition, because this research looks at the impact caused, interviews were conducted with leaders and the surrounding community who directly felt the impact of Tastafi's recitation and dhikr.

¹³ Ade Irmalai Wulath, "Dampak Pengajian Keagamaan dalam Membina Akhlak Pemuda di Negeri Morella Maluku Tengah, " *Jurnal Al-Izzam: Jurnal Pendidikan Islam* 4, No. 2 (2019).

¹⁴ Saiful Lukman, "Peran Majelis Taklim dalam Meningkatkan Pemahaman Keagamaan Masyarakat," *Tabligh*, 4, no. 1. (2019).

¹⁵ Arif Zamhari, "Defending Islamic Tradition; Theological Responses of the Hadrami Majelis Taklim Groups toward Salafi Wahabi Preaching Movement in Contemporary Indonesia", *Journal of Indonesian Islam*.6, no 1 (2022), 75. (http://jiis.uinsby.ac.id/index.php/JIIs/article/view/2622/pdf_103).

¹⁶ Benny Baskara, "The Expansion of Jama'ah Tabligh Movement and Its Influence on the Religious Belief of the Bajo People in South East Sulawesi", *Journal of Indonesian Islam* 13, no. 2. (2019), 454. http://jiis.uinsby.ac.id/index.php/JIIs/article/view/1113/pdf_53

¹⁷ Noeng Muhamir, *Metodologi Keilmuan; Paradigma Kualitatif, Kuantitatif, dan Mixed* (Yogyakarta: Rake Sarasin, 2007): 136.

¹⁸ Djarwanto, *Metode Penelitian*, (Yogyakarta: Pustaka Pelajar, 1998): 120.

Results and Discussions

The Impact of Pengajian and Zikir Tastafi on the Socio-Religious Life of Communities in the Cities of Banda Aceh, Pidie and North Aceh

The impact of recitation and dhikr is seen in three aspects: changes in social morals, religious life (religiosity) and social status (position) in society. The three aspects refer to the social dynamics of Acehnese society as described in a hadih maja (advice of ancestors and a philosophy of life for the people of Aceh), namely adat bak po teumeureuhom, hukom bak syiah kuala, Kanun bak putrou phang, Reusam bak Laksamana.¹⁹ This sentence reveals how intertwined social and religious relationships are in Acehnese society. In the text above, Adat describes the social life of the Acehnese people, who are bound by the prevailing customs. This custom is so synchronized with religious values that in another expression, adat ngen hukom lagei zat ngen sifeut. Custom and Islamic law are like substances and properties that cannot be separated. Islam is the religion, identity, and pride of the Acehnese people; they will be offended if they are said not to be Muslims.²⁰ The concrete form of custom and culture in the life of the people of Aceh is applied in the social, economic, political and legal fields. Therefore, Islam as a way of life crystallized in Aceh's culture and customs seems inseparable. Even in the historical glimpse of the application of customary law in Aceh, it was already in effect before Islam entered Aceh.²¹

1. Social Moral Changes

Concerning social and moral changes after attending Tastafi recitation and dhikr in Banda Aceh City, one of the recitation followers, named Mahdi Abdullah. In an interview, Mahdi explained he had been following the recitation and dhikr of Tastafi for the past year. He is no longer involved in online gambling and togel transactions. The realization came after his heart trembled with guidance after attending the recitation. As a togel seller, he admitted that he had damaged many other people because he was involved in the black world. In addition, the change from the social and moral aspect is that after attending the recitation and dhikr of Tastafi, he has more often participated in social community activities. Previously, he felt that the community considered him a social disease with his profession in the "black valley". But now, the community has accepted him and helped him with the geuchik's administrative duties in his village. With the recitation and dhikr of Tastafi Mahdi Abdullah gained religious knowledge that was once difficult to obtain. Now he can increase his religious knowledge by discussing directly with the speaker inside and outside the recitation assembly.²² Harnani also expressed the same; before attending the Tastafi recitation, she rarely went to the meunasah. After attending the recitation, she has often gone to the meunasah and mingled with other recitation congregations to participate in other

¹⁹ Muhammad Arifin, *Analisis Akulturasi Budaya dan Kepercayaan Tradisional Masyarakat Aceh Menurut Perspektif Pemikiran Islam* (Kuala Lumpur: Univesiry of Malaya, 2017), 71.

²⁰ Muhammad Arifin, "Cultural Traditions of Khanduri Blang in Reubee Village Aceh Indonesia", *Jurnal Ilmiah Peuradeun*, 6, no. 3. (2018). <https://journal.scadindependent.org/index.php/jipeuradeun/article/view/243>

²¹ Muhamzir, "Islam, Fatwa dan Negara: Meretas Pluralisme Hukum Perceraian di Aceh.Al-Manahij". *Jurnal Kajian Hukum Islam*,15. no.2, (2021), 234. <https://doi.org/10.24090/mnh.v15i2.5150>

²² Interviews, Mahdi Abdullah, Tastafi recitation and dhikr pilgrims in Banda Aceh City, 20 Februari 2020.

social community events.²³ This kind of social life gives him a sense of happiness that he has never felt before. Zulkardi made the same confession. His social and religious life could have been better. He has never been involved in social activities such as "gotong royong, takziah and other similar activities. Zulkardi is not interested in socializing with the community because he feels the community does not accept him due to his bad behaviour. Zulkardi was arrested several times for stealing and often disturbing other people's wives. Tastafi's recitation and dhikr have brought a significant change in his life. He claimed to have been guided by Allah SWT. He cried over his dark past, determined not to repeat it and start his future as usual as any other human being. Now Zulkardi is a good person and diligently socializes with the community. Praying in congregation is a fun new routine for him. Tastafi's recitation and dhikr have had a significant impact on his social life.²⁴

In North Aceh, Tastafi's recitation and dhikr, as told by Herizal, the congregation of Tastafi's recitation and dhikr, that Tastafi's recitation and dhikr have had some significant impacts on the community. One is related to the moral attitude of the people involved (participating) in the recitation changing for the better. Some followers of the recitation used to have despicable traits such as picking and saying harsh words. Still, after attending the recitation, they have been more polite in their speech and daily attitudes. In addition, some worshipers who used to be often involved in the abuse of illegal drugs such as methamphetamine, marijuana and others, after attending Tastafi's recitation and dhikr, have completely stopped and no longer consume these illegal drugs. In addition, Herizal added that with the existence of Tastafi's recitation and dhikr, some people have tended to be interested and socialize with other communities in the village. Previously, it was scarce and even tended to avoid social life (activities) and seemed to close themselves off from the community. Social activities are often carried out, such as gotong royong, visiting the sick, dayah construction events, maulid and other religious events.²⁵

Just as explained above, Tgk. Muhammad Isa is the village priest and the head of Tastafi Gampong Paloh Lada. The morality of Tastafi followers, in general, has changed drastically for the better. One of the perpetrators of Kolor ijo is now aware. The perpetrator never committed the act again after attending Tastafi's recitation and dhikr. Now the perpetrator is diligent in praying five times a day and simultaneously becomes the muezzin at the mosque. In addition to changes in morality, the belief in worship is also steadfast after attending the recitation and dhikr of Tastafi. The perpetrator also claimed to have gained inner peace while diligently practising worship.²⁶ Similarly, Jamaluddin, who is also a follower of Tastafi's recitation and dhikr, feels that there have been many changes in him and the community regarding social and moral aspects after attending Tastafi's recitation and dhikr.²⁷ Jamaluddin admitted that Tastafi's recitation and dhikr gave him a new perspective on his life. Working as a parking attendant in Banda Aceh City makes his living needs insufficient. Therefore, to cover his needs, he turned to gamble and togel. When invited by his friend,

²³ Interviews, Harnani, Tastafi recitation and dhikr pilgrims in Banda Aceh City, 20 Februari 2020.

²⁴ Interviews, Zulkardi, Tastafi recitation and dhikr pilgrims in Banda Aceh City, 21 Februari 2020.

²⁵ Interviews, Herizal, Dosen Unimal dan Pengikut Pengajian dan Zikir Tastafi di Aceh Utara, 22 Februari 2020.

²⁶ Interviews, Tgk. Muhammad Isa, *Imum Gampong* dan Ketua Tastafi Gampong Paloh Lada (Aceh Utara), 22 Februari 2020.

²⁷ Interviews, Jamaluddin, Tastafi recitation and dhikr pilgrims in Banda Aceh City, 14 Februari 2020.

who also worked as a parking attendant, Jamaluddin was finally moved to accept the truth. After participating in Tastafi's recitation and dhikr several times, he repented to these religiously forbidden actions and began regularly participating in congregational prayers at the mosque near his house. I happen to be a parking attendant around the Baiturrahman Grand Mosque, so I can participate in congregational prayers at the mosque that is the pride of the Acehnese people, he told the author. Jamaluddin began to feel the beauty of worship and found inner peace despite living in poverty. Tastafi's recitation and dhikr have changed his life for the better.²⁸

The people of Banda Aceh city are busy with various routines, both as civil servants and private sector. The high demands of life and the challenges of life in the city often bring inner pressure to life. The presence of Tastafi's recitation and dhikr provides a solution to the problem. Some pilgrims of Tastafi's recitation and dhikr feel inner peace amid the hustle and bustle of worldly city life. Social inequality and difficulty meeting basic daily needs have implications for increasing emotions and life pressure. Zikr and recitation have given them the fortitude to accept that they live in trials and tests from Allah SWT. Even so, it does not mean that we must accept reality and surrender to fate but still work hard to fulfil our daily needs. The religious understanding gained from the Tastafi recitation has given them the maturity and resilience to face obstacles in fulfilling their needs.²⁹

In Pidie District, Munandar, who regularly attends Tastafi's recitation and dhikr, admitted the same. According to Munandar, he felt a lot of changes after participating in the recitation. He gained much knowledge, especially about morals and how to interact with fellow communities. He used to steal, but he never stole again after attending the Tastafi recitation. In addition, he also said that he already likes to mingle and interact with the broader community. This school dropout admitted that he was increasingly interested in recitation and even admitted that he would continue his religious education at dayah shortly. He has also involved himself in various social activities such as gotong royong and helping during wedding parties in the village. Attending Tastafi's recitation and dhikr has made him change for the better in terms of social morals.³⁰

Tgk. Al-Misri, the administrator of Tastafi in Pidie Regency, in an interview with researchers, saw many changes in the morals of the community. The change can be seen in socialization, and the way of dressing has been polite. Previously they had long hair, short pants and wore earrings. But after attending the recitation and dhikr of Tastafi, they have abandoned these disgraceful traits. In terms of politeness in speaking, they have also changed. Respect for others, especially for community members who are older than them. That attitude grew after attending Tastafi's recitation and dhikr. Another change has brought change: many young people have a normal lifestyle, no longer sleeping late at night and staying up until the morning. Spending time in cafés until morning doing pointless activities.³¹ Tastafi recitation has equipped them with religious knowledge, especially related to daily worship. Performing religious worship gives a particular nuance that brings their character

²⁸ Interviews, Jamiran Tastafi recitation and dhikr pilgrims in Banda Aceh City, 21 Februari 2020.

³⁰ Interviews, Munandar, Tastafi recitation and dhikr pilgrims in Pidie City, 16 Februari 2020.

³¹ Interviews, Tgk Al-Misri, Tastafi recitation and dhikr Boards in Pidie City, 16 Februari 2020.

in a better direction. The religious knowledge gained from Tastafi recitation can provide moral guidance and a more polite way of socializing for those who have never experienced it.

Still, in Pidie Regency, social and moral changes for the better were also expressed by Syukurni Salman, the sub-district head and Tastafi recitation and dhikr congregation. According to him, one of the employees in his office experienced a remarkable change from before, who rarely and lazily entered the office. Alhamdulillah, after attending Tastafi's recitation and dhikr, the employee has been diligent in coming to the office. Syukurni Salman added that the change in his attitude was also seen as more courteous with other office employees. Focusing on completing office work, he has abandoned his old habits, such as playing games using computers and cell phones.³² In addition, the influence of Tastafi's recitation and dhikr on the people's morale in Pidie Regency. It includes its involvement in various social activities, such as visits to the homes of people who have been hit by disasters and other forms of social care, such as providing financial assistance to members whose disasters have hit. In addition, it also assists people who are hit by house fires, such as those that occurred in Gampong Mesjid Reubee.³³

The researcher's observations in the three districts/cities also found that Tastafi's recitation and dhikr have united the community in a better social bond. For example, in some social activities, the community is more compact and united. Previously they were less united in doing social activities such as gotong royong, visits to the homes of the sick and activities at wedding parties. But after, participating in the recitation and dhikr of Tastafi has a direct impact on the moral attitude of the community, one of which is the cohesiveness in carrying out social activities. It happens because the Tastafi recitation is also given material about morals and guidelines on a person's attitude towards fellow human beings in social interactions. The influence in terms of social morals has a positive impact on social life.

2. Position in Society

Researchers found that Tastafi's recitation and dhikr also impacted the position and influence of the board and followers of the recitation. In Pidie District, for example, Jamali Idris admitted that after being active in Tastafi's recitation and dhikr, he was appointed as a youth leader in his hometown of Gampong Neulop. In the election of the youth leader, Jamali Idris received the most votes because he was considered to have a better religious commitment, such as regularly attending Tastafi recitation and dhikr. People want more religious leaders to emerge as village leaders and administrators.³⁴ Mahyeddin Ahmad also confirms the influence on the social position in Pidie Regency. According to Mahyeddin Ahmad's narration, as the leader of the dayah and the administrator of Tastafi recitation and dhikr, he is often asked for recommendations by the community regarding who should be given the trust to be appointed to certain public positions in the village. Based on his experience, Tgk. Mahyeddin Ahmad recommends someone with an excellent religious background and network, such as activeness in the recitation and dhikr of Tastafi. According

³² Interviews, Syukurni Salman, Tastafi recitation and dhikr Boards in Pidie City, 16 Februari 2020.

³³ Interviews, Fajri M. Yasin, Tastafi recitation and dhikr pilgrims in Pidie City, 16 Februari 2020.

³⁴ Interviews, Jamali Idris, Tastafi recitation and dhikr pilgrims in Pidie City, 16 Februari 2020.

to him, Tastafi is a religious study assembly with a good network, so certain people who are active in the recitation and dhikr of Tastafi deserve to be given recommendations to occupy certain positions compared to those who need to have adequate religious backgrounds.³⁵

Khaizir Usman, an organizer of Tastafi's recitation and dhikr in Pidie Regency and a regular attendee of the recitation, revealed that while actively attending the recitation, he received more support and votes when running for the Pidie Regency House of Representatives (DPRK) in 2019. In the previous period, there was no well-organized recitation group like Tastafi. But after Tastafi's recitation and dhikr emerged, he received many votes from the community. One of the reasons for his high vote-getting was that he had Tastafi's recitation and the dhikr congregation who joined the recitation with him. In addition, the recitation and dhikr of Tastafi also have a good network, so Muhammad Khaizir Usman is more widely known by the community, especially those related to the recitation and dhikr of Tastafi.³⁶ Tastafi's recitation and dhikr have helped him gain community support to get a seat in the DPRK Pidie. He can build communication with the Tastafi congregation, making it easier to qualify for the Pidie Regency House of Representatives.

Also recognized the same thing in Abdullah Ali. According to him, his involvement in Tastafi's recitation and dhikr boosted his vote when he ran for the Pidie Regency House of Representatives in 2019. People prefer and trust their representatives who actively participate in religious studies, such as Tastafi. He received a lot of sympathy and support from Dayah Mudi Mesra Samalanga alumni, who were involved in the recitation and remembrance of Tastafi, so he received enough votes and was elected as a member of the Pidie DPRK for the 2019-2014 period.³⁷ Tastafi's recitation and dhikr also opened his communication space with Dayah Mudi Mesra Samalanga alumni, making it politically advantageous as a legislative candidate. His obtained from dayah alumni and their families. Tastafi's recitation and dhikr have provided political benefits for him.

In Banda Aceh, Boihaki, one of the followers of Tastafi's recitation and dhikr, explained that recitation affects social position directly or indirectly. Sometimes some administrators and followers of the recitation are appointed to certain community positions. Most become Tuha Peut Gampong in the field of religious leaders or scholars.³⁸ Similarly, Said Kurniawan also said that Tastafi recitation affects the social position of the community.³⁹ Said Kurniawan claimed to be able to get votes in the Geuchik election in Lampeuneuret village in Banda Aceh after receiving recommendations from the Banda Aceh City Tastafi board. He is also known to be close to the Tastafi recitation teacher. This closeness is due to his seriousness in Tastafi recitation and dhikr. He invites young people and people he knows to join the recitation. Said Kurniawan admitted that the Tastafi recitation and dhikr had a significant impact on the congregation's spiritual life. More than that, even politically, he

³⁵ Interviews, Tgk. Mahyeddin Ahmad, Leader of Dayah Darul Muta'allimin Delima (Pidie), 16 Februari 2020.

³⁶ Interviews, Tgk. Muhammad Khaizir, DPRK Pidie Member and Tastafi Recitation and Zikir Follower (Pidie), 16 Februari 2020.

³⁷ Interviews, Tgk. Abdullah Ali, DPRK Pidie Member and Tastafi Recitation and Zikir Follower (Pidie), 16 Februari 2020.

³⁸ Interviews, Boihaki, Tastafi recitation and dhikr pilgrims in Banda Aceh City, 20 Februari 2020.

³⁹ Interviews, Said Kurniawan, Tastafi recitation and dhikr pilgrims in Banda Aceh City, 20 Februari 2020.

received trust and mandate from the gampong community because of his closeness and involvement in the Tastafi congregation.

Regarding granting positions by looking at religious backgrounds, according to researchers, religion is one of the crucial references for the people of Aceh in giving trust, especially in public positions. It is reasonable considering that the people of Aceh are a very religious community and uphold the religion they follow, so it is natural and logical that someone with a solid religious background will get a position in society. Indirectly, Tastafi's recitation and dhikr will also have an impact on strengthening one's religious references so that this will also influence an individual's social position.

3. Impact on Religiousness

Regarding the influence of Tastafi recitation and dhikr, besides having an impact on social life, the recitation also has a significant impact on the community's religious life. Tastafi, which is, in fact, a recitation that contains three central teachings in Islam, namely Sufism, Tawhid, and Jurisprudence, is something that must be learned as a Muslim to increase one's religiosity in Islam. The purpose of Tastafi itself is to strengthen or teach religious knowledge to the community. The establishment of Tastafi Aceh management aims to coordinate every recitation that discusses the three fields of knowledge mentioned above. In addition, to coordinate recitations in every corner of Aceh so that they focus on the three fields of expertise, namely tawhid, tasawuf and fiqh.⁴⁰ Therefore, the influence on the religion of the community is a great expectation of Tastafi's mission.

In Banda Aceh, Tastafi's recitation and dhikr are very influential on a person's spiritual level. According to Harnani, many mothers used to be lazy to pray in the congregation, but after attending the recitation, their prayers were regular.⁴¹ In addition, in Banda Aceh, the traders in Peunayong, who he knew attended the recitation, had begun to abandon acts prohibited by religion, such as gambling and cockfighting. Similarly, Boihaki said he feels at peace and more obedient in carrying out religious orders.⁴²

In North Aceh District, When interviewed, Muhammad Isa said that the number of prayer congregations continued to grow during Tastafi recitation and dhikr in his area Gampong Paloh Lada. Before the recitation and dhikr of Tastafi, the number of worshipers was not full of one saf, but now it has reached three safes. In addition to the lively and crowded congregational prayers, the community has become more fond of religious materials. They have been motivated and interested in attending every recitation held in the village. Tastafi recitation, their love and curiosity for religious education has grown. Furthermore, some of the young men who regularly attend Tastafi's recitation and dhikr are interested in continuing the recitation in the dayah. They are interested in learning religious knowledge in dayah after joining Tastafi's recitation.⁴³

⁴⁰Pengajian Tastafi Hanya Fokus Tiga Ilmu, *Modusaceh.co*, <https://modusaceh.co/news/pengajian-tastafi-hanya-fokus-tiga-bidang-ilmu/index.html>, diakses pada 22 Februari 2020.

⁴¹ Interviews, Harnani, Tastafi recitation and dhikr pilgrims in Banda Aceh City, 20 Februari 2020.

⁴² Interviews, Boihaki, Tastafi recitation and dhikr pilgrims in Banda Aceh City, 20 Februari 2020.

⁴³ Interviews, Tgk Muhammad Isa, *Imum Gampong* dan Ketua Tastafi Gampong Paloh Lada (Aceh Utara), pada tanggal 22 februari 2020.

Safriadi Nurdin also said that the Tastafi recitation and dhikr also impacted the community's religious understanding. He mentioned that the community's spiritual experience increased after attending the recitation. Jama'ah regularly attends Tastafi's recitations, gains adequate knowledge and is encouraged to worship more actively. Tastafi, in its recitation, discusses many important issues related to mahdah worship daily. Therefore, people's religious understanding related to bare worship is vital in Tastafi's recitation and dhikr.⁴⁴ The presentation of this material is an effort to attract public interest. People like issues related to daily worship, such as prayer, fasting and others.

In addition, in North Aceh, Tastafi's recitation and dhikr also impacted the spirit of mass worship. In addition to congregational prayers that have begun to be promoted by Tastafi followers, other worship services have also started to be done together (in congregation), including joint dhikr events. In the Dewantara sub-district (North Aceh), dhikr assemblies in villages have begun to grow. People claim to be very happy with zikr in the congregation because it can bring peace of mind. The dhikr, made with simple, easy-to-read, remembered phrases, makes it easy for the community to memorize.⁴⁵

Senada dengan itu, di Kabupaten Pidie pengajian dan zikir Tastafi juga memberikan pemahaman keagamaan yang baik bagi masyarakat. Jamaah pengajian mengaku bahwa pemahaman agama yang mereka miliki sebagian besar masih sangat kecil, kecuali jamaah alumni dayah. Pengakuan ini disampaikan oleh Syarwan pengikut pengajian dan zikir Tastafi. Dia mengakui bahwa pemahaman keagamaannya sangat rendah, namun dengan adanya pengajian dan zikir Tastafi yang diikutinya dengan rajin, maka semakin meningkat. Syarwan tidak sempat mengenyam pendidikan agama karena masalah ekonomi keluarga. Namun sekarang, Syarwan sudah bisa mendapatkan ilmu agama dan mengaku sangat senang karena dapat melakukan ibadah sesuai petunjuk agama. Selain itu, Syarwan juga rajin mengikuti shalat berjamaah di masjid.⁴⁶

On the other hand, Syarwan also revealed that the influence of Tastafi's recitation and dhikr in people's lives had shaped personal character in a better direction than before. In addition, Tastafi's recitation and dhikr also influence the strong bonds among the community, especially in rejecting ideas contrary to the ahlussunnah wal jamaah creed.⁴⁷ It is the same as said by Bukhari A. Manaf and Safriadi Nurdin, that the foundation of Tastafi's establishment is to reject and protect the community from understanding contrary to the ahlussunnah wal jamaah creed. It is considering that many heretical sects developed in the community after the Tsunami hit Aceh in 2004.⁴⁸

In Pidie District, Tastafi's recitation and dhikr influence a person's religion. Arbi, one of the followers of the recitation, admitted that before being active in Tastafi's recitation and dhikr, he involves in (joined) a religious group with heretical beliefs. Arbi was previously a follower of the Millata Abraham group that once existed in Aceh. On the advice of the village imam, Arbi involved himself in the Tastafi recitation and dhikr. After being active in the

⁴⁴ Interviews, Dr. Tgk. Safriadi Nurdin MA Sekretaris Tastafi Pusat di Aceh Utara, 22 Februari 2020.

⁴⁵ Interviews, Tgk. Bukhari A. Manaf, Ketua Tastafi Kecamatan Dewantara-Aceh Utara, 22 Februari 2020.

⁴⁶ Interviews, Syarwan, Pengikut Pengajian dan Zikir Tastafi Pidie, 16 Februari 2020.

⁴⁷ Interviews, Syarwan, Pengikut Pengajian dan Zikir Tastafi Pidie, 16 Februari 2020.

⁴⁸ Interviews, Tgk. Bukhari A. Manaf, Ketua Tastafi Kecamatan Dewantara-Aceh Utara, 22 Februari 2020. Dan Interviews, Dr. Tgk. Safriadi Nurdin MA, Sekretaris Tastafi Pusat di Aceh Utara, 22 Februari 2020.

recitation, he realized and returned to the correct teachings, namely the teachings of the ahlussunnah wal jamaah faith. Arbi likes religious education and recitation, but Arbi, orphaned since childhood, admits that he has received less attention and guidance from his uncle; without realizing it, he falls into an understanding that deviates from the truth. Thanks to the invitation and encouragement of the gampong imam, Arbi was finally interested and joined the Tastafi recitation and dhikr to save him from incorrect beliefs.⁴⁹

The influence on religion, M. Hasan falls, a Tastafi recitation and dhikr congregation, admitted that before joining the Tastafi recitation, he was lazy to work and spent his time lazing around in the village hut or a coffee shop. However, he claimed to have changed drastically after actively participating in the recitation. His attitude, which was lazy and rarely prayed, changed, and he was diligent in praying in congregation. The upbringing of the teungku-teungku in the recitation inspired this change. Apart from being busy in agriculture, M. Hasan is now also good at managing his time so that he can participate in congregational prayers at the mosque.⁵⁰

M. Nasir, one of the Tastafi recitation and dhikr pilgrims in Pidie Regency, expressed the same. During the recitation, he gained a lot of religious knowledge. In the Tastafi recitation, Nasir gets religious teaching other than in college. In addition, he also claimed to have been diligently involved in social-religious activities such as congregational prayers, takziah to the homes of the dead and other religious activities. M. Nasir mentioned that Tastafi's recitation and dhikr also discuss contextual issues that occur in society. Therefore, the recitation can provide direct answers to the problems faced by the community.⁵¹

Concerning the function of fortifying the community against heresy, the researcher concluded that a correct understanding of religion and rejection of heresy is another critical impact of the existence of Tastafi's recitation and dhikr. People are interested in joining the recitation. The presence of Tastafi can be a means for the community to clarify directly the existence of an understanding that allegedly deviates from the ahlussunnah wal jamaah creed. Tastafi is a guardian of the religion of the Acehnese people from a deviant version of the doctrine adopted in Aceh. Tastafi recitation brings religious understanding that several scholars in Aceh have recognized. The involvement of charismatic scholars in Tastafi's recitation and dhikr makes it a mainstream recitation in the community. Therefore, Tastafi's recitation and dhikr received an excellent response from the district. In addition to direct recitation, people can also follow it live through social media through youtube, facebook and other social media broadcast by the Tastafi recitation and dhikr board. On social media, Tastafi's recitation and dhikr received an excellent response. Marzuki, one of the Tastafi worshipers, admitted that his previous understanding of religion, even though he diligently participated in modern recitation groups, had not been able to soothe his heart and reassure his soul fully.⁵² The religious understanding obtained from the ustaz is an understanding of religion offered to solve the problems surrounding life, not to illuminate life that can enter

⁴⁹ Interviews, Arbi, Pengikut Pengajian dan Zikir Tastafi Pidie, pada tanggal 17 Februari 2020.

⁵⁰ Interviews, M. Hasan, Pengikut Pengajian dan Zikir Tastafi Pidie, pada tanggal 17 Februari 2020.

⁵¹ Interviews, M. Nasir, Pengikut Pengajian dan Zikir Tastafi Pidie, pada tanggal 15 Februari 2020.

⁵² Interviews, Marzuki, jamaah Tastafi Banda Aceh, 23 Februari 2020.

the inner circle of the soul. The point of studying religion is not to become enlightened but to correct wrong behaviour.⁵³

The community's enthusiasm is very positive with Tastafi recitation, supported by great Acehnese scholars such as Tgk. H. Hasanoel Bashri and other charismatic scholars, Tastafi, also received support from the government. The Mayor of Banda Aceh welcomed the presence of Tastafi. According to the Mayor, recitation and dhikr are a form of effort to fortify the faith of the people from cults that deviate from Islamic law. Therefore, the Banda Aceh Government will support and involve itself in the recitation through related agencies.⁵⁴ Not only in Banda Aceh, government support for Tastafi recitation and dhikr was also carried out by the Government in North Aceh Regency. As in Dewantara District, Bukhari A. Manaf, all elements of Muspika and the Ulama Permusyawaratan Council (MPU) of Dewantara District support the implementation of Tastafi recitation and dhikr held in all villages in the district. The support outlined in a circular letter, "Joint Appeal", signed by Muspika elements, the Ulama Consultative Assembly and the Chairperson of Tastafi Dewantara District, inviting all aspects of society to attend the recitation.⁵⁵

Community Interest in Tastafi Recitation and Zikr

The people of Aceh are very enthusiastic and appreciate the presence of Tastafi's recitation and dhikr, especially in Banda Aceh City, Pidie District and North Aceh District. There are several reasons why people are motivated to attend Tastafi's recitation and dhikr. According to Safriadi Nurdin, people are "thirsty" for religious knowledge. With the recitation, people can access spiritual knowledge easily in meunasahs and recitation halls around the village.⁵⁶ In addition, Bukhari A. Manaf added that the community is very restless with various cults that have emerged today. With Tastafi's recitation and dhikr, the district has a grip on religious life. Zikr is also one factor that attracts people to follow Tastafi's recitation. People get two things at once when participating in Tastafi's recitation and dhikr; first, the reward of dhikr (able to reassure the heart) and second, get knowledge and advice about religion in the recitation.⁵⁷

In addition, the community's enthusiasm in participating in the recitation was because Hasanoel Bashri HG (Abu Mudi) also directly became a speaker (caregiver) in Banda Aceh. It makes people very interested in participating in this recitation.⁵⁸ It is the same as the researcher's observation; the charismatic ulama factor also influences people's interest in attending the recitation. H. Hasanoel Bashri HG (Abu Mudi) founded The Tastafi recitation and dhikr. In addition, this recitation is also taught and guided by other Acehnese scholars

⁵³ Bustamam. Ahmad, "The Family Background and Cultural Landscapes of Youth in Banda Aceh: An Ethnographic Account" *Samarah: Jurnal Hukum Keluarga dan Hukum Islam*. 6 no. 2. July-December (2022), 854. atau ISSN: 2549 – 3132; E-ISSN: 2549 – 3167DOI: 10.22373/sjhk. v6i2.12571

⁵⁴Bakri, Pemko dukung Tastafi dalam membentengi umat, *Serambi Indonesia*, <https://aceh.tribunnews.com/2019/08/04/pemko-dukung-tastafi-dalam-membentengi-umat>, diakses pada 22 Februari 2020.

⁵⁵ Interviews, Tgk. Bukhari A. Manaf, Chairman of Tastafi Dewantara District-North Aceh, 22 Februari 2020.

⁵⁶ Interviews, Dr. Tgk. Safriadi Nurdin MA, Deputy Secretary II of Tastafi Center in North Aceh, 22 Februari 2020.

⁵⁷ Interviews, Tgk. Bukhari A. Manaf, Chairman of Tastafi Dewantara District-North Aceh, 22 Februari 2020.

⁵⁸ Interviews, Edi Kurniawan, Tastafi recitation and dhikr pilgrims in Banda Aceh City, 14 Februari 2020.

such as Abu Tu Min, Nuruzzahri (Waled Nu), Abi Manan North Aceh, Abi Jakfar Lueng Angen, Ayah Min Cot Trueng, Ayah Caleue, Abu Ishak Lamkawe, H. Mustafa Ahmad, Tu Sop Jeunieb.

Conclusion

Tastafi's recitation and dhikr impact three aspects of the community's social life. First, social morals; are people who used to do things that violate Islamic norms and values, such as lack of manners towards others, not praying in congregation and not participating in social activities in the community. After they attended the recitation, they changed for the better. Second, the impact on position (social status); the followers and administrators of the Tastafi recitation and dhikr get an appointment after attending the recitation. So, they are preferred if there are certain positions, such as becoming a youth leader or being trusted to become a legislature member. Third is the impact of religiosity; after attending the recitation, the community increases their piety and diligently performs the worship Allah SWT has required.

Several things motivate people to attend Tastafi's recitation and dhikr. First, the community is "thirsty" for religious knowledge. With the recitation, people can easily access spiritual knowledge in meunasahs and recitation halls around the village so that they no longer need to "mondok" or go to dayah to understand religion. Secondly, the community is apprehensive about the various cults that have emerged in Aceh. With Tastafi's recitation and dhikr, the district has a grip on religious life. Third, in addition to the recitation, there is also a joint dhikr event that begins before the recitation; this dhikr is also one factor that attracts people to follow the Tastafi recitation. People get two things at once when they attend Tastafi's recitation and dhikr, first, the reward of dhikr (able to reassure the heart), and second, also get religious knowledge in the recitation. Fourth, Hasanoel Bashri HG (Abu Mudi) founded the recitation and dhikr of Tastafi by one of Aceh's charismatic scholars. In addition, the recitation is also taught and guided by charismatic scholars who are influential on the people of Aceh.

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